HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 6. No. 9. **CONCORD, N. H. SATURDAY, APRIL 25, 1840.** **Whole No. 243.**

HERALD OF FREEDOM.

Office, Low's Block, Main Street.

ELBRIDGE G. CHASE, Publisher.

TERMS.

One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

☞All letters on business to be directed to E. G. CHASE, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞*Postage must be paid in all cases.*

COMMUNICATIONS.

For the Herald of Freedom.

Boston Female Anti-Slavery Society.

The regular quarterly meeting of the Boston Female Anti-Slavery Society was holden April 8th, 1840. Minutes of the last quarterly meeting, and the intervening Board meetings, were read and accepted.

The following resolutions were adopted at the last Board meeting.

Resolved, That this Society are deeply sensible of the loss they have sustained in the death of their late estimable Recording Secretary.

Resolved, That we deem her love of freedom, manifested in her attachment to the cause of the slave, her purity of motive, her integrity of principle, and her unyielding uprightness in the cause of truth, as worthy of imitation by all those who may hereafter be engaged in the cause of moral reformation.

Miss C. M. Sullivan rose to offer a resolution, and Miss A. W. Weston claimed the floor, asserting that she occupied it at the adjournment of the last quarterly meeting, and that the business at that time under consideration was now before the Society.

Miss Weston's positions were questioned.

The President's opinion was called for.

The President ruled, that this being a regular session, and not an adjourned meeting, business could not properly be brought before the Society, unless introduced by a motion. Miss Weston appealed from the decision of the President to the Society. The Society, by a vote, sustained the President. Miss Weston still declined bringing forward the business of the last meeting by a motion.—It was then moved that Miss A. W. Weston be permitted to speak, either with or without a motion, for any length of time she desired. Miss Weston rehearsed the history of the recent meetings of the Society, according to her impression of them, and closed her remarks without presenting a motion, insisting that the business of the last session was already before the present meeting.

Miss Sullvan then offered the following resolution.

Whereas, for some time past, the harmony of this Society has been disturbed, and its usefulness impeded, by differences of opinion and feeling, resulting from causes not anticipated in its formation; and, moreover, as these differences are unavoidably the occasion of injury to the cause of the slave, which we all have at heart; and as these differences being founded in a sense of duty on both sides, no compromise, concession or change can be expected; and as this state of things is painful to us as individuals, as friends of the slave, and as co-workers in his behalf; therefore

Resolved, That the Boston Female Anti-Slavery Society be by the act of adjourning DISSOLVED.

After a deliberate discussion, the question was called for. Miss Caroline Weston claimed the yeas and nays in behalf of one fifth of the members present, quoting Jefferson's Manual as authority, and a previous act of the Society as a precedent. The President gave her opinion, that, inasmuch as this Society had not adopted the parliamentary, or any other rule, with reference to taking yeas and nays, the call for them must be submitted to the action of the Society; and replied to the precedent quoted, that, in that instance, the demand for yeas and nays had been yielded to, with the hope of satisfying the minority.

A motion was submitted that the question be taken by yeas and nays, and lost, 100 voting in the affirmative, and 142 in the negative.

The question on the resolution being again called for, it was taken, the Secretary reporting the vote 142 in the affirmative, 10 in the negative. The President declared the resolution adopted, and the Boston Female Anti-Slavery Society accordingly dissolved.

On motion, the meeting adjourned.

MARY S. PARKER, *President.*

L. L. OTIS, *Sec'ry.*

Boston, April 13th, 1840.

Statement of the Boston Female Anti-Slavery Society.

A part of the Board of officers of the Boston Female Anti-Slavery Society for the year 1839, have, in the fourth month of 1840, for which year *they were not elected*, pronounced the Society dissolved, and advertised the same extensively. This renders it necessary that the Society should instantly issue its journal of the recent transactions, with this brief statement and DENIAL, for the information of its absent and distant members.

We have been, from our formation, a body composed of all sects in religion, all shades of opinion, all races, countries, and stations in society. Our bond of union was a heart-felt acknowledgment of the justice and necessity of immediate emancipation, with a pledge to use all the means in our power for its accomplishment. We enjoyed the most perfect harmony among ourselves, and were in the most harmonious co-operation with the other Anti-Slavery Societies, State and National, from the time of our formation in 1833, to the time of the Clerical Appeal. As a Society, we bore a faithful testimony against that attempt to destroy the anti-slavery association. A minority of our then acting Board, (being the same persons who now pronounce our Society dissolved,) refused to unite in that testimony. Not only that, but they testified against the Society, that to *its* testimony they cherished the most serious objections. From that time, their efforts have been to the injury of the anti-slavery cause. For a long time, we could not believe that they meant to produce that effect, but thought they were misled by a misplaced confidence in the ministers of their respective religious denominations, who had been incensed by our course as a Society. But we became at length convinced, that they themselves, also, had ceased to be animated by that spirit of freedom and love, which is the spirit of Christ; for we saw their fruits to be those of sectarian zeal and exclusivenesss, with personal ill-will. This was manifested, among many other things, by their laboring to place our funds at the disposal of the Executive Committee at New York, without the consent of the Society, at the time when that committee were exerting themselves to mould the pro-slavery and sectarian materials roused by the Clerical Appeal into a new and hostile organization. It was shown by their attempt to cast discredit on the Massachusetts Anti-Slavery Society, at the times when it faithfully rebuked this hostile spirit of pro-slavery sectarianism. It appeared in their opposition to the Liberator. It was demonstrated by the conduct of the "Massachusetts Abolitionist'; for after that paper became the organ of the new organization, it claimed the countenance of the Boston Female Anti-Slavery Society for that scheme, and founded its assumption on the declaration of these persons, that they had been elected for 1840. Many of our Society were at that time deceived by their professions of neutrality; yet the vote of 82 against them was sufficient to defeat their election. Instead of recording the fact that they were defeated, they suppressed 17 votes, and recorded that they were elected. Respecting this record, they combined, at the succeeding meetings, to stifle inquiry and discussion. Any examination of the character of the new organization was also resisted by them, in their zeal to commit the Boston Female A. S. Society blindly to its interests. To prevent action upon the minutes, with which they had involved the question of their re-election, and their characters for integrity, they introduced, *while those minutes were before the meeting*, a resolution to dissolve the Society. This resolution came upon the Society with the most astounding unexpectedness. The members opposed to a dissolution all refused even to vote on the proposition. The acting President, in the midst of long and loud and reiterated remonstrances, pronounced the Society dissolved, by a vote of 143 to 10.

This announcement of the self-constituted President amd Secretary, WE, THE BOSTON FEMALE ANTI-SLAVERY SOCIETY, (in public meeting assembled, agreeably to notice given on the spot, and advertised in the Liberator, Transcript and Mercantile Journal,) DECLARE INVALID.

Now that those persons have dissolved their connection with this Society, endeavoring to strike a death-blow at it as they departed, there need be no doubt in the minds of any as to our present position. It is the same that we have occupied from the beginning, and steadfastly maintained through a series of perilous and toilsome years. It will be evident from our resolves at this time, and, God strengthening us, our fulfilment of them hereafter. We go forward joyfully in the holy work of abolishing American slavery, confiding in Him, without wrath or doubting.

By order of the Boston Female A. S. Society,

LYDIA MARIA CHILD,
Pres. pro. tem.

CAROLINE WESTON, *Sec. pro tem.*

The above statement was unanimously adopted by the 120 members present, and ordered to be published in the Liberator, Emancipator, Philanthropist, Herald of Freedom, Voice of Freedom, Charter Oak, Friend of Man, and Pennsylvania Freeman. The editors of those papers are respectfully requested to give it an insertion for the information of the members of the B. F. A. S. Society.

N. B. The journal and resolutions alluded to in the above statement, with the list of officers, all the unanimous action of the Society, will very shortly appear.

For the Herald of Freedom.

Anti-Slavery Society.

An Anti-Slavery Society was formed in Manchester, N. H., April 13, 1840, and the following persons were chosen as officers: JOSEPH COCHRAN, Esq., *President.* Dea. Nathaniel Baldwin, Dea. Hiram Brown, Charles P. Crockett, *Vice-Presidents.* Parker Tandy, *Secretary.* Dea. Daniel Gooen, Joseph Dean, Jonathan Forbush, Dea. Ezra Rumery, Thomas Emerson, John Wadleigh, John B. Goodwin, *Executive Committee.*

The Society has commenced under very flattering prospects. *Forty-four* names have have been obtained. A deep interest is beginning to be felt in this rising Village in behalf of the oppressed; and what is *worthy of notice*, is that four of the clergymen, Rev. C. W. Wallace, of the Congregational Society, Rev. E. K. Bailey, of the Baptist Society, Rev. J. Jones, of the Methodist Society, and Rev. J. L. Sinclair, of the Freewill Society are all bold advocates of universal freedom. Several spirited addresses were given by different gentlemen.

The following resolution was unanimously adopted:

Resolved, That we hold an Abolition Prayer Meeting on the last Monday in every month.

May this be the beginning of good days in this place. May we be true Abolitionists, doing to others, as we would wish to be done by.

P. TANDY, *Sec'y*

For the Herald of Freedom.

"Dont want to hear about Rum and Niggers."

This is an expression quite often used by wicked, depraved persons who are living a sensual life, and whose hearts have become callous to the claims of God upon themselves or sympathy for their suffering fellow-men. But strange as it may seem there are some few professing christians to be found who join hand in hand with the wicked in denouncing some of those enterprises which are being carried forward under God by christians and philanthropists of this age. With a face as sorrowful as a Pharisee they say, they go to meeting to hear the gospel preached and not to hear about rum and niggers. Now when people talk in this manner there are two things abundantly manifest,—first, some persons cannot bear to hear the whole truth of the bible declared by God's servants. Drunkenness is an awful sin, and the principles of temperance are congenial with every principle of the doctrine of Christ.—And oppression is a heaven-daring system of iniquity, which we are not to have any fellowship with but to reprove; and we are called upon by God in his word, to "deliver him that is spoiled out of the hand of the oppressor," "to break in pieces every yoke and let the oppressed go free." These are subjects of revelation, and if any cannot hear them advocated they cannot bear the whole truth.

Secondly—the expression above named shows that as a general thing there is a connection between the cause of Temperance and that of Emancipation. That is, those who indulge in the unhallowed use of the intoxicating cup have the finer feelings of the soul too much blunted and benumbed to feel a sympathy for those in distress. To be sure, all the friends of temperance are not as yet engaged in the sacred cause of human rights, but no doubt the true friends of temperance all will be very soon, as light and truth are poured upon the minds and consciences of the people. But as to a lover of strong drink becoming a good abolitionist is what is hardly to be expected. J. F.

Danville, N, H.

For the Herald of Freedom.

Letter V.

To the Abolitionists of New-Hampshire.

Dear Brethren in behalf of the oppressed.—

In order at the present crisis to make any special application of the principles laid down in my last communication to the great cause of Anti-Slavery, it will be necessary to say something about '*New-Organization*.' A proper explanation and knowledge of this matter will prepare the way for a better understanding of the whole subject.

Says the Editor of the Herald, speaking of me, "brother P. is a new-organizationist."(1) Br. S. S. Foster says also of me, "We were surprised and deeply pained to find him somewhat bewildered in the fogs of New-Organization.(2) The Concord Female Anti-Slavery Society, in their Report, (dated Dec. 25, 1839,) give the following note of alarm and say, "let us iterate and reiterate" it, &c.—"BEWARE OF NEW-ORGANIZATION." And they also say, "those energies, which were once concentrated and directed against an invidious and formidable foe, are now disunited, *new-organized*, &c." And the Editor of the Herald again says of me, "We have had fears of that beloved brother's fortitude and constancy. May he be preserved from the seductions of new-organization," &c. Many such things as the above and far more extended remarks and warnings of a like character, may be found in the Herald of Freedom for several months past. They seem to take it for granted that there is something dreadful in "new-organization" itself; that it implies an awful dereliction of principle, so much so that any one who favors it ought no longer to be considered a true abolitionist.(3) Says the Editor of the Herald of Freedom, (Dec. 28, 1839,) "It would be a relief to the cause to have them retire," "for they are not prepared to undergo its sacrifices." Much more of the same kind might be quoted from the same source.

Now I am perfectly satisfied in my own mind that this whole subject is not generally and really understood in New-Hampshire. Indeed how can it be? It has never been properly presented here to the public mind. An impartial and full statement of the case has never been given in the Herald of Freedom.(4) Many things have been said in that paper which give false views and make altogether false impressions respecting it.(5) Some of these I shall by and by endeavor to point out. I am indeed the more convinced that the subject here is yet in the dark, at least to many minds, from what br. Archibald, of Bow, stated in his letter to the Editor of the Herald, dated March 2, 1840. Speaking of "new organization" he says, "There are some things connected with this affair, which are to us inexplicable and mysterious, and which we should be glad to have you explain." If to such a mind as br. A's there hangs such inexplicable mystery about this matter, others surely may be expected to be in doubt and darkness.(6) In a note to br. A's letter, the Editor of the Herald endeavors to explain. But I am not satisfied with his explanation. It does not reach the real state of the case. It is by no means a correct representation.(7) In the course of my communications I shall try to throw some light on the subject and bring out the real truth in its proper bearings. And I entreat all abolitionists, who mean to be true and faithful to the cause of the slave, to lay aside prejudice and candidly listen to what I have to say.

In the first place, there has been unwearied labor to make the phrase itself, "*new organize*" or "*new organization*," odious. To say that a brother in the Anti-Slavery Society is a "new organizationist," has been *made* to mean about the same as to say—'He is unworthy a place in the anti-slavery ranks—he ought to be cast out of the Society'—"it would be a relief to have him retire," &c.(8) The same use has in fact been made of this phrase, "new-organize" or "new organizationist," to cast reproach on certain brethren of the Anti-Slavery Society, which the opposers of abolition have made of the word "*nigger*" to cast reproach on the whole anti-slavery enterprise. Thus, if the Editor of a vile and ruthless political party paper wishes to vent his spleen and throw dirt at the Editor of the Herald and the cause which that paper professes to plead, he calls him "*nigger*" and the paper "*nigger Herald*."(9) In like manner, when the Editor of the Herald wishes to cast odium on certain abolitionists, he speaks of them as being "*new organized*," and gives loud warnings against "*new organization*," as if these brethren had really undergone some strange metamorphosis in their heads, or hearts, or principles, or something else—and had become a new and awful kind of beings—a set of perfidious monsters in some sense or other—and were verily guilty of some fearful dereliction of duty. Others, without much consideration and by a recklessness of spirit which cares little about means to come at a certain end, have fallen in with the example thus set before them, and are ringing all the artificial and doleful changes, which can be forced out of a phrase so innocent in itself."(10) All this I consider to be unworthy of the great cause of human Freedom and beneath the true dignity and honor of a philanthropist and christian. It may answer the purpose of a mere party political panderer; but it should make an honest and pure hearted man *blush*. Any word, or phrase, by great pains in a certain way, may be made *odious* and answer the purpose with some minds of party spirit, low insinuation, and special pleading. But it gives no light, it makes for no argument. It unfolds and settles no great principle. Truth, candor, and manly ingenuousness require no such aid. And I would say to the Editor of the Herald, and to others who think and act with him in this matter, that, if they wish to know what effect the use of the phrase "*new organized*," or "*new organizationist*," in the *odious* sense which they have tried to put upon it, has, when applied to those whom they would disgrace as abolitionists, let them just ask themselves what they think and how they feel when the opposers of the anti-slavery cause, in order to pour contempt upon them, call them "*niggers*, (11) and they have all the reply which it is necessary to give. Are they frightened, or ashamed, at the mention of the word "*nigger*," accompanied with the sneer and scorn of the black man's, despiser! Neither am I, nor I trust is any one else, with the sound of the phrase, "*new organize*," however *odiously* it is *intended* to be applied. I go for principle. A mere word (12) will never drive me from it—even if you continue to make that word by *perversion* and art as black as "*nigger*" itself. *Color* in this case is no evidence of criminality.

In the next place, the word organize, new reorganize, has no meaning in itself good or bad, except as it is applied to this, or that, special object. An organization to propagate infidelity is bad. An organization to propagate the gospel is good. But a mere organization, *aside* from its object and in itself considered, is neither good, nor bad. (13) The same may be said of new organization. (14) In some cases and for some purposes it may be a solemn duty and of vast importance. For example—it may be an imperious duty, both for conscience sake and truth's sake, for a part of a corrupt and fallen church to come out and be separate and be *new organized* into a pure and devoted church of Christ. Thus even Brother S. S. Foster says respecting a portion of a certain church in Haverhill—"To those of her members whose garments are unstained, the call of the Holy Spirit—'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues,—is peculiarly appropriate." Now suppose they should come out and be united in a body by themselves; they might be tauntingly represented as being "*new organized*," or "*new organizationists*. In this way their enemies might strive to bring odium upon them. And this might be done with just as much propriety as it is now done by some towards a portion of the abolition body. By this means a contemptuous laugh, or spleenish sneer, might be raised in either case; but in neither is it, or could it be, any evidence of truth, or right, but rather the contrary—since truth and righteousness need and naturally seek no such aids, while error frequently resorts to them as congenial with its character. In my view it is really wrong and tends to cherish a very improper spirit, while at the same time it does a serious damage to our common language which is the medium of communicating thought one to another—to take any innocent, harmless, words, like those in question, and give them, or try to give them, an odious meaning in order to serve some special, or party purpose. Moreover this very act properly considered throws doubt on the uprightness of the purpose itself—because a righteous and honorable purpose would hardly stoop to "kidnap" innocent English words and compel them to do unworthy "servitude." *Words* may have *rights* as well as *men*; 15 especially so when from a state of harmless meaning in themselves they are prostituted to the intended injury of men's reputation. In this case, perhaps, they ought to be vindicated—if not for their own sake, yet for the sake of those beings of life and rationality whose good name, through their perverted instrumentality, is in any respect assailed. (16)

Furthermore, that "new organization" in itself is not wrong and ought not to subject any one to reproach is evident from the first, that, while the old organization of this State existed and still does exist, an Anti-slavery Society for the young men of the State was "*new organized*," i. e. its organization was new compared with that of the old. 17 This was indeed strongly opposed at the first(18) and for some time prevented by the older abolitionists; but it was at length accomplished; and ☞ *no word was coined, or turned from an innocent and harmless meaning, to cast reproach upon them.* All now wish the young men to be strong, and the word of God to abide in them, and that they may overcome the wicked one. (19) Moreover, even a *sect, as such*, may have a "new organization" without reproach. The Baptist denomination have sent out a call for this purpose to meet in the city of New-York 27th inst. They ought to enjoy the privilege; and every other denomination too, if they see fit to act in the same manner. (20.)

In this communication I have not entered into the merits of the case as it respects *technical* "new organization." I have only attempted to remove out of the way some prejudices and dark imaginings, which seem to lie in the way of a calm and candid view of the real truth on this subject. My object is union—and not discord. The truth, if duly received, I think, will promote an object so important. May the Lord guide me by his good Spirit.

Yours &c. in behalf of the driven and panting slave,

RUFUS A. PUTNAM.

Chichester, April 13, 1840.

(1) We supposed it from a certain letter of brother Putnam's—which if he makes it necessary, we must hunt up and publish—as it was a most unkind, or at least unjust, condemnatory sweep at the very heart and essence of abolitionism, as exemplified in some of the slave's most faithful advocates.—Indeed we had abundant evidence of it in that letter. We have had hopes since that it was not so.—Our fears, however, are reviving.

(2) And they *are* "fogs" which hover over *bogs* and will *steamp* the abolitionism of all who inhabit their bewildering miasma. "Deeply pained" brother Foster had cause to be,—"surprised" he would scarcely have been, had he read the letter above mentioned before his meeting.

(3) Brother Putnam is not ingenuous here. He can hardly suppose that we regard the *words* as any thing—the "organization" or the "new"—in their ordinary sense. Yet he goes on gravely to *show* that, in their ordinary sense, these are harmless words! But it is a poor scarecrow for a professed abolitionist to set up, in order to spend time and occupy space in our *small* paper, in demolishing. New organization as it exists in our ranks and as brother P. must have understood us always to speak of it—*is* an "awful and total dereliction of anti-slavery principle."—A new organizationist, as such, is no more an abolitionist than a slaveholder is, who deplores slavery as an entailed evil,—or than one of those abolitionists called *colonizationists*. He cannot be—and you will find that as soon as he becomes new organized the abolition enterprise becomes tasteless to him.—He can hold professed anti-slavery meetings—for the purpose of remodelling and new vamping the movement, and can sign "yours for the slave," with most vehement emphasis.—But he will either retire speedily from the conflict with primitive abolitionism, whose course is as untiring as that of the earth about her axle, (and as unimpedable)—or if he continues that conflict in any part of the field till the guns of old organization are silenced, (which *can't be*)—he will then haul down his own banner, quit the field—and acknowledge anti-slavery was a dream.—This is New Organization.—Individuals have been deceived by it—but this is the creature itself. New Organization loves sectarianism more than it loves anti-slavery—Else why did Rufus A. Putnam vote against an anti-slavery resolution, in deference to the sectarian character of the ministerial convention last January? He stood up, in *Panoplied* company, to vote down an approval of the American Anti-Slavery Society in a Convention called expressly to show the South the position of the northern Church on the subject of slavery.

(4) A *full* statement has not been. An *impartial* one has been, so far as it has gone. We have avoided it from a squeamishness in regard to "extraneous topics," as they are called. We ought to have come out last June and told the whole history of it in Massachusetts, and that would have given it the death blow in this State. It has got *that* now, however. *It* can't live here.—Our abolitionists will understand it. We have not fully explained it, we know.—We have felt all along that we have not done it, and we must rely on the good sense and instinctive perceptions of our plain hearted brethren and sisters to understand it without us. It is more easily understood than described. Let them come in contact with the new organized ministers and they will learn what new organization means. Let them attend one anti-slavery meeting and see the Reverend Jonathan Curtis preside, and they will behold New Organization exemplified—and brother Curtis would preside with as fair *intentions* as any newly organized abolitionist.

(5) We promise brother Putnam to retract every one of either, that he will point out,—and we call on him to point out *one*. We *allow* brother Putnam the full right of opinion, of course—but when

he has opinions of our giving false views, or making false impressions, we ask him to specify—or appropriate the *false* otherwise than to us.

(6) New organization will account for a good deal of the mental darkness of these times among professed abolitionists. We would not undertake to clear of darkness either brother Archibald's or brother Putnam's minds, on *this subject*. They can see clearly enough, when they use the *single eye*.

(7) Brother P. will point out *one* incorrect representation.

(8) There has been *no* labor or pains on our part to render the *term odious*.—We wish nothing to become odious, but the *thing it signifies*. There has been no *make* or *made* in relation to the phrase new organizationist. That an abolitionist, who has undergone new organizing, is not suited to remain on the platform of old organization, and in fact does not remain there, is clear enough and true enough. If *new* be not the same in all cases as *old*, then there is an uncongeniality and an incompatibility between the two organization. In regard to anti-slavery with neworganizationists, "old things are passed away, andbehold, *all* things are become new."

(9) Rather if a bigoted, conscience-smitten—affrighted, Sectarian Popedom wishes to scowl down whom it dare not confront in the field of Truth, it raises the hue and cry of "persecution, division of churches and driving away of ministers."—This resembles the Patriotic taunt of "Nigger Herald." For the cry "Nigger" is an appeal to popular prejudice against color,—and the cry "division of churches and breaking up of pulpits" is an appeal to popular prejudice and superstition—against the abolitionists in both cases. For the property and standing together with the intemperance and ruffianism of the land, are as prejudiced in favor of a time-serving pulpit, as they are against colored emancipation. But is opposition to *new organization* an appeal to prejudice? Is not prejudice professedly in favor of new organization! Does not new organization commend itself every where to pro-slavery and prejudice! Does not the Panoply *instinctively* espouse it! Did not the open and barefaced anti-abolitionists co-operate with it naturally and spontaneously at the January Convention! We put it strongly to brother Putnam's conscience, if our opposition to new organization and our warfare against it, appeals to any thing but *radical abolitionism*—Whose prejudice is in our favor!

(10) We are constrained to call this rankly calumnious.

(11) We feel, brother Putnam, something as we do at reading such ill-tempered and unjustifiable language as this from your pen—Not exactly, however—for when the politician calls us "nigger," he speaks frankly the language of the pro-slavery country.—He violates no professions of love to the slave, or to the cause of colored liberty.—He has not professed to be an abolitionist, or dipped an *anti-slavery* quill into the venomous distilment of sectarianism. Our correspondent's *parallels* are as *divergent* as the spokes of a wheel. The two cases are as *like* as colonization and abolition,—as new organization and old.

(12) Not the *word*—but the *thing*.—Mr. Putnam *knows*, that when he talks so much about the *words* he talks of men of straw. And let him remember, that when he indulges in this disingenuousness, he does it at the expense of the enslaved and of the cause of Truth. It is not a *mere word*, that *has driven* brother Putnam away from the cause he thought he had espoused.—It was his mistake of the cause.—He miscalculated it's scope. He misestimated its dimensions and its sacrifice. He thought he could "tame" it, and let it draw in the harness of ministerial *influence*. He thought he could bind this young Unicorn with its bands, and make it harrow the clerical valleys after it. Now after all this, our brother goes on to *prove* the intrinsic harmlessness of the *word "organize."* Ten to one he will make it out—and thus do the cause an essential service! That would be "*argument*," and "argument is what is wanted!"

(13) Solemn and important position—and gravely made out.

(14) This is equally solemn and as fully proved. The same might be proved of all organization.—"Words are but wind" it has been said.—And it is *provable*, if one only has the *learning*, and the *dignity*, to lay out upon it.

(15) Does brother Putnam suppose that the anti-slavery enterprise is set on foot to maintain the "rights of *words*?"

(16) Let brother Putnam come right out and defend brother Curtis and brother Panoply and brother "Cephas" and all the clerical brotherhood, whose reputation we have assailed by opposition to New-Organization,—that proud, but vain scheme of "catching" and subduing the Anti-Slavery Enterprise. Let him not preface his ultimate purpose, by a half dozen of these long letters.

(17) Let our readers *glance* at this, for the truth of this whole epistle of *parallels* and *illustrations*. The formation of the Young Men's Society and the nature of it, made parallel to the formation of the "Abolition" societies in Massachusetts and illustrative of them! The Young Men's Society—an auxiliary, we believe, of the old—formed out of it, like Eve out of Adam—"bone of its bone and flesh of its flesh," whose only distinctive feature is its *youth*,—of the same principles, the same measures—and many of its members the same men.—Joining the Young Men's was, we believe, no withdrawal from the old.—When these young men become "old," that is, old enough to be modest in their claims to youth,—they pass into the old society again without change of any thing but their age. And this is brother Putnam's illustration of "New-Organization!"—This is the "*Light*" he was to "throw on the subject" and the "real truth" he was to "bring out in its proper bearings!" Why, New-Organization is made up of *seceders* from the old.—They went out *from* it, because they were not *of* it. Instead of being auxiliary to it—it is at mortal odds with it.—Its constant and main labor is to overturn it, and old organization hunts that, as Washington hunted for Arnold after the *secession* at West Point. The older its members grow, the more averse they become to the old platform, and the farther astray from it. The agents of old and new organization cannot speak to each other peaceably, any more than Joab could to Abner—or Absalom, when he *seceded*, could to his father David. The agents of the old and young societies in New-Hampshire love each other like David and Jonathan. Their field and their service and their object, their spirit, measures, and movements—are all one and the same. The Young Men's Society, illustrates New-Organization, as aptly as alliance illustrates hostility. Brother Putnam's attempted illustration, aptly illustrates New-Organization and actually exemplifies it.

[18] Why was it opposed? Solely on the ground of expediency. Its formation was advocated by many of the old members, who did not join it. We advocated it for one. Others thought the young men needed the leading strings. Was New-Organization in Massachusetts advocated by members of the old? Not quite. They all opposed it, as treachery and desertion.

[19] All old organizationists wish the New Organization to become *weak*, or rather *weaker*—for it is full of intrinsic weakness. And as to its overcoming the wicked one, they have no such hope, for the wicked one has no contention with it.

[20] This is no better an illustration than the other. The Baptist organization, though we have no fancy for it—any more than for other sectarian societies—associates for the sake of sect merely, and not from hatred to the general society. We would rather anti-slavery would move in simple phalanx against the enemy, than in this multiplicity of jealous uniforms. We want anti-slavery to be so strong as to forget its *sects*. Any good principle, if strong enough, will merge Sect and swallow it up and drown it. But the Baptist association is not "new organization."—This creature is made up of all sects. But it will disband when it has a complished its single purpose. The Baptist association does not found itself in disapproval of the common Anti-Slavery Society.

We have rarely seen a more unfortunate epistle than this. Brother Putnam has got an impracticable work upon his hands. It is like constructing the machine of perpetual motion. One reason against that machine is its *impossibility*.—Those who want more reasons can try it. Old organized anti-slavery is right. Multiply it as many times as you please. But you can't new model it—any more than you can the Declaration of Independence. New-Organization *cannot be right*.

From the Union Herald.

To Pro-Slavery Clergymen.

The time has now come, that with a clear conscience, I can hold my peace no longer. The burden of the Lord is upon me, and woe is me if I am disobedient to the heavenly vision. The iniquity of men in official stations is laid before me; especially, the sins of professed ministers of the gospel.—Oh, that I could be a humble instrument to awaken you to a sense of your duty. See you not the dark cloud that is hovering over your beloved country? Have the temples of knowledge been open to you in vain? Have the blessed scriptures been read and re-read by you so long for nought? A far less than nought it is if you withhold those truths from the people on which their temporal and eternal salvation depend. Is it not an appalling fact that there are thousands in this country among the Clergy, clothed with the high sounding titles of Bishops, Elders, Reverends and Right Reverends, and in virtue of their Ecclesiastical powers, claiming them support and reverence from the people? We, the people, are commanded to reverence our teachers for their works sake. How long will ye shun to declare the whole counsel of God? Have ye any license from Scripture to keep back a part, and that part too, on which the foundation of the Gospel stands? How little do ye follow the example of him who was anointed and chosen of the Father! It is true, ye ascend your pulpits, make long prayers, denounce infidelity, and try by your learned discourses to prove the divinity of the Scriptures, while your own conduct furnishes the unbeliever with the strongest weapons he can ever use against you. It is in my opinion a solemn truth, that the prison doors of darkness, ignorance and oppression would have been opened long ere now if ye had not hidden the keys. But, blessed be God, for that light that enlightneth every man that cometh into the world. It is now shining among the multitude, and they are learning to look beyond the watchmen, and many among them can discern between him that serveth God and him that serveth him not.

It is not in your power to stop the progress of truth if ye would. Neither ought ye if ye could. Therefore, "be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

Oh, ye professed ministers of the Gospel, to you, in the spirit of meekness, I now appeal. Have you forgotten that ye also have souls? Beware, lest Infidels, publicans and harlots enter the kingdom of heaven before you. Do ye even pretend that ye are following the example of the first Gospel Minister? Was not Christ's mission to earth, "to preach the Gospel to the poor; to heal the broken hearted; to preach deliverance to the captives, and renewing of sight to the blind; to set at liberty them that are bruised; to preach the acceptable day of the Lord?"

Who, now, I would ask, so poor as the slave, who cannot call even his soul or body his own? Who so broken hearted as the captive in chains? And who so blind as the poor slave? And who, I ask, in the name of humanity, so bruised? Have ye, oh, professed Ministers of the Gospel, have ye preached the acceptable day of the Lord? Has not the day of the Lord indeed dawned upon us with its glorious moral light, and ye, to this day, are striving to close every avenue through which light is faintly dawning upon the people. Ye are daily giving opiates to drown the moral sensibility of the poor slaveholder, and in one sense, more guilty apologist.

But the guilt, the dreadful guilt of slavery must be speedily removed or punished. In vain do professors lift their blood-stained hands and pray that the will of God may be done on earth as it is in heaven. While at the same time they are persecuting those who in deed and truth are trying to break every band.

Verily, verily, it is time to awake and examine each one himself, lest he be found belonging to that city who among her spoils can reckon slaves and souls of men.

A FRIEND TO GOD AND MAN.

CONCORD: APRIL 25, 1840.

President Lord.

We regret to learn that application has been made to this distinguished *abolitionist*, for a trifling contribution towards defraying the expense of our New Hampshire Delegation to "the World's Convention," and that he, and the other learned Faculty of the College, have declined it. We have been sharply censured, heretofore, by our abolition brethren, for the opinion that President Lord was not an abolitionist. What will they think of his abolitionism now? They *had* an officer in the Institution, who was the friend of the Slave. But Prof. PEABODY is dead. Had he been living, the first EARTH'S ANTI-SLAVERY CONVENTION would not have passed unaided and *discountenanced*, by the *entire preceptorship* of New-Hampshire's College.

The pecuniary results of this little experiment are immaterial either way—but the official character of the parties demands a word of notice.—Does Dr. Lord lightly esteem this meeting of the World's Philanthropy? Does he regard it beneath his *interposition*? Is he *hostile* to it, that he should refuse to one of his pupils the gratification of a petty contribution?—(for Dr. Lord does not care for the $10 bill) Or has the distinguished literary officer of the University descended to indulge personal displeasure at any of the delegates, to whose relief his mite might go? Would it prejudice the Dr's popularity to be thus remotely connected with a *despised and outcast name*? But is it not a name selected by New-Hampshire Anti-Slavery to go to "the World's Convention!"—and does the Dr. set the Anti-Slavery of the State at nought! We have the honor of personal acquaintance with but one of the other learned officers—and he, we believe, makes no pretensions to abolitionism. He has larger pursuits and aspirations, than the emancipation of the colored man.—We were not so much surprised at his declining the small subscription.

We invade no gentleman's prerogative of contribution.—The President and corps of instructors of Dartmouth College have perfect right, to give the go bye thus to this little effort at representation in the gathering of the Friends of Humanity at the Earth's Capital.—We do not question it. We merely feel called on, as an anti-slavery chronicler, to make it matter of record.—Let the State go unrepresented there for want of means to pay the passage of delegates! Or let those means be furnished from the scanty treasury of the poor and the *uneducated*;—or if Dartmouth College share in the contributions, let her share fall on the indigent student, who has to tax his utmost ingenuity to remain the stated time within the purlieus of learning, but whose sympathy and soul are in inverse proportion to his worldly means!—The cause of Humanity and of Christ always has to be sustained by such. Let it be so here. But we will *note it down*.

It would not be a wholly uninteresting incident to relate at LENDON, of NEW-HAMPSHIRE'S UNIVERSITY—or to the American Embassy on the watery way. It might not be unworthy a place in "a narrative of the state of the enterprise" in this Northern State, at the Convention itself;—for the State has been heard of in England, and its College bears an English name.—At any rate, the abolitionists of the Free States are hereby told the unimportant fact, of the part taken by the Faculty of Dartmouth College, in The World's First Convention.

We ought to add that the genuine abolitionists among the students are contributing generously to this important mission.

Meetings at Franklin.

On the evening of the 17th & afternoon & evening of the 18th instant, brother Foster held his meetings for anti-slavery discussion in this flourishing and stirring village.—It were enough to kindle in the spirit the glow of emancipation, to glance at its picturesque and animating scenery.—The hurrying Pemigewassett and the Factory-decked Winnipissockee—the bold promontory that, clothed with pines, juts down between them—the steep hill sides that break so abruptly down upon the very houses of the village—the rapid river, that all unquieted since it left the Franconia mountains, comes breathless and foaming along under the fine bridge, that lacks nothing but being *free* to make it one of the finest over the stream—the wild, high bank beyond the river—the cataract mill stream that leaps down upon the village from the west and pays its dashing tribute to the Pemigewassett—the tidy dwellings and the graceful steeples—all make one feel a glow of disenthralment as he enters the village and hope for character correspondent with the face of the country, among the stirring and thrifty inhabitants.—Two steeples surmount the village, in one of them Reverend Mr. Knight preaches and in the other the Reverend Mr. Elliott.—Mr. Elliott attended the afternoon meeting of the 18th and opposed the anti-pro-slavery-pulpit resolution.—It was this—"Resolved, That those ministers who treat the "anti-slavery enterprise with indifference or "open opposition are guilty, in an eminent de-"gree, of spreading and perpetuating the direful evils of slavery, and cannot be innocently "countenanced or supported as ministers of "Christ."—Brother Elliot thought it was dictating to the ministers what was their duty—of which they were themselves the best judges.—The resolution nevertheless passed.—Mr. Knight came in in the evening and being called on to open it with prayer declined.—Brother Parker Pillsbury, who accompanied us from Concord, was called on and having performed that service in a solemn and impressive spirit, Reverend Mr. Knight rose immediately threupon, and avered that he had not declined praying because he did not love the slaves,—but you have been passing a resolution here this afternoon, said he, addressing the president, that I am not worthy the support of my people, and if I am not worthy to preach to you, I am not good enough to pray with you, or to this import. We read the resolution of the afternoon and called on Mr. Knight for his objections to it, and he had none to give,—but his objections then were to the *interpretation* we should give it in the Herald of Freedom! He charged us with going about and getting irreligious people together to censure their ministers.—He declared the charge of pro-slavery against him was false—that he had wept in secret for the slaves and would lay down his head for their deliverance, if he only knew how to effect it.—He charged us with proclaiming the doctrine that all slaveholding was sin, and averred that men might hold slaves for their good, and declared how unfeeling it would be for a master that had poor old maniac slaves, to turn them out upon the world, with nobody to protect them.—It was in vain that we endeavored to show the Reverend and able brother, that these poor maniacs might be well used without keeping them in slavery—and that it was wicked for man to enslave his brother or hold him in bondage, and that it was his, Mr. Knight's, duty to enlist in aid of the movement to bring slavery to an end.—We referred him to the assembly then before him, for a sample of the *irreligious people* we were in the habit of getting together—composed of the most enlightened and active members of the church there, and of other exemplary and respectable citizens.—There was some intemperance and ruffianism at the meeting, but they went with the minister and against us in our evening resolution.—The resolution of the first evening was, "That slave-"holding under all circumstances is a heinous "sin against God and the foulest crime with "which man is ever stained."—This passed without any other dissent than a few rude words and a little brute behavior—some tramping out and slamming doors, and the firing of *one gun* under the windows—all which was promptly discountenanced by the influential citizens, who gave the mobocracy not the slightest countenance, but sternly the contrary.—The Selectmen of Franklin do not grant *licenses* for mobbing.

The resolution of the evening of the 18th was as follows:

"Resolved, That slaveholding is a national "sin—but pre-eminently the sin of the north, "inasmuch as the physical strength and moral "influence of the country by which the system "is sustained lie mainly in the free states—and "that all who refuse or neglect to labor for its "overthrow are in fact and in heart slavehold-"ers."

This was opposed in a very handsome and courteous manner by Joshua Fifield, Esq., one of the principal citizens.—He argued against the second clause of the resolve—but contended that the Constitution guaranteed slavery—that it was interwoven into the compact and could not be abolished in the District of Columbia without violating our good faith, &c.—said he would go for the first part of the resolve, that slaveholding was a national sin,—but not for the rest of it—spoke very kindly of the remarks of the friends of the resolution—and closed with deprecating the divisions we were causing in the churches—which divisions, although if wrought by any thing we do, will be wrought by the *truth*, our very respectable friend seemed sincerely to regret, though he expressed and probably felt no regret at all for the state of the church, which would occasion them.—The vote was taken by rising.—In the opposition rose Esquire Fifield, and we believe brother Knight, and with them all that was mobocratic in the assembly.—Brother Knight could go for the first clause, he said, as the vote was taking, and rose we believe in the negative. About an even vote was taken we should think—and the decision was not declared by the chairman.—The vote though apparently not far from equal in numbers, was of very unequal *character*.

The abolitionists endeavored to sing Old Hundred at the close of the meeting, but the opponents of the resolution did not like that "*measure*" and kept time to the singing by a very unbecoming irregularity of behavior. Brother Foster sustained all the resolutions in his accustomed forcible and impressive manner.—Brother Pillsbury advocated them successively with great candor and ability—and the meeting was highly edified by animated and pertinent remarks from our independent minded and faithful spirited brother Harding, from Sandbornton. Dr. Merrill presided at the two last meetings, and brother Morey of F. at the first. Dr. M. enlivened the first evening meeting by many pro-slavery objections. The meetings were holden in the Town Hall, under the Christian Meeting House—the key of which Town-House seems not to be holden by the hand, that holds the keys of some of the Meeting Houses of this county.

Account of the New-London Anti-Slavery Meetings, by W. H. Wood, received and for publication next week.

For the Herald of Freedom.

[COMMUNICATION FROM BRADFORD, N. H.]

Mr. Editor: As you preside over a free paper, I trust you will allow me space in your columns for a short communication.

On the evening of the thirteenth, and on the afternoon and evening of the fourteenth of this month, meetings for anti-slavery discussion were held at the north meeting-house in this town, under the direction of Mr. S. S. Foster, an anti-slavery Agent. For about a week previous to the meetings, I heard unfavorable reports relating to the sentiments, opinions and measures of Mr. Foster,—but although I am not a member of an anti-slavery organization, I thought proper to attend two of the meetings for the purpose of seeing, hearing, and judging for myself; and I should have attended the third meeting had I not been otherwise engaged on previous appointment. In the course of the meetings there were three resolutions introduced by Mr. Foster, two of which were modified by amendment. The resolutions, which after full discussion were adopted, were as follows:

Resolved, That slavery is a national sin; and that all those who know or may know their duty in relation to it, and yet refuse or neglect to labor for its overthrow, are in fact and in heart slaveholders.

Resolved, That the anti-slavery enterprise is the cause of God, and that those who, at this late day, notwithstanding all the light that has been thrown on the subject of slavery, still continue to treat it with indifference or open opposition, ought not to be countenanced or supported as the ministers of Christ.

Resolved, That the Missionary, Bible, and Tract Societies of this country, which allow slaveholders to participate in their management and knowingly receive into their Treasuries the avails of the traffic in "slaves and the souls of men,' are unworthy the confidence and support of Christian abolitionists.

There were quite as many people present at the discussions as might under the circumstances of the case have been expected. The congregational minister of the place, for reasons without doubt, satisfactory to his mind, not only neglected to attend the meetings himself, but exerted his influence to prevent others from attending. Notwithstanding this, and notwithstanding an attempt at dictation from abroad, a part of his church and society saw fit to attend the meetings.

The following is a copy of a letter addressed by the Rev. Mr. Tracy, of Boscawen, to the Rev. Mr. Rogers, of this town,—a letter which it will be seen was not to be kept in a corner—a letter too, which in my view, is important in its bearing, not only upon the cause of anti-slavery, as now carried on in this State, but also in its bearing upon the great cause of civil and religious liberty.

"BOSCAWEN, April 10, 1840.

"Dear brother Rogers—I understand that S. S. Foster, the Abolition Agent, is about to visit your place. Permit me to say a few words respecting him and his measures—For he has been in this place and I know him *well*. I regard him as a *dangerous* man. His sentiments are *outrageous*. It is his *purpose* as he says *himself* to destroy the peace and happiness of the churches of Christ—and to ruin the influence of the *ministry* as far as possible—This is what I told him to his face and he did not deny it—but, confessed it. And I also told him that I *believed* he had the spirit of *hell*—and *must repent* or perish. When here I poured truth upon him with all *my power*—and stood *decidedly* and *firmly* opposed to him. He came out against me with all his power, but my people stood by me, and of course his influence was cut short. I believe it is the duty of the ministry to *oppose* such a man as Foster with all their influence and power. Every member of the churches of Christ should do the same. This is what I believe to be a solemn duty. This belief is based on important facts—Dear Brother I do hope and pray that you will have no fellowship with S. S. Foster or with his measures. Do oppose him and his course with all your power—For if you do not your *church* will be *cursed*—Be *bold*, *decided*—*firm*—yet *judicious*—and *prudent*. I love the dear people of your charge and it is my prayer that they may not be divided and ruined by the *wretched* influence of such a man as Foster. If I were in Bradford, I would exert all my influence in opposing the rash measures of S. S. Foster. *Beg* of my dear friends *for me* to have *nothing* to do with Foster—I hope you will tell them *how* I *feel* on this subject. Dear Brother, I hope you will have wisdom to manage your present affairs in the best manner—You may read this letter to any of your people.

Yours truly—

C. B. TRACY."

In a note subjoined, the writer directed Mr. Rogers to read the letter to two persons in Bradford, (naming them,)—and to urge them, from him, "to stand *opposed* to the sentiments and measures of Foster."

I am not personally acquainted with Mr. Tracy, and I know not what sort of a man he is,—but from reading his letter I should hardly have imagined that he was a minister, or even a professed minister of the Prince of Peace, had I not been so informed. As to the temper and spirit manifested by the writer, every one may judge for himself. The letter contains sweeping charges or allegations against Mr. Foster, which it is apparent are tinged by the misty and murky medium of prejudice and passion through which they may have passed. Was it fair and honorable to send forth such charges,

pressly designed to operate against him behind his back, and where of course he could have no opportunity to meet and confront them? Is it right thus to assail him?—I am informed that Mr. Foster is a member of the church at Hanover, in regular standing, and that he is an accredited agent of the Merrimack County Anti-Slavery Society. These facts, if nothing else, would seem to indicate that he has the confidence of some portions of the community, and that he is entitled to some little consideration and regard. And here I would remark in relation to the controversy between Mr. Tracy and Mr. Foster, that I have good reason to believe there are two sides to the story. Mr Foster is a zealous abolitionist—but I did not understand him while here, as laboring to destroy the influence of ministers, or to divide churches, unless their neglect of known duty in regard to the anti-slavery enterprise and the promulgation of truth among the people, should produce such effects.—Why is it that many of our ministers are so sensitive upon this matter? Are they not proud, selfish, heartless, despotic, and manifestly in the wrong?—In the days of Luther the Catholic clergy were afraid of losing their influence and of division in the church—there were jesuits and despots among them,—the clergy and church were corrupt, and could not bear the sun-light of Truth. Is it not so now, to some extent, among the ministers and churches of this country?—If it is so, there is need of another REFORMATION—and we shall have it:—there must also be emancipation not only of body but of mind:—and there are master-spirits in the land to carry on the whole work.

A. LAYMAN.

Bradford, N. H., April 20, 1840.

—

We make no comments on this extraordinary letter, of the Reverend Mr. Tracy—or on the eloquent and just remarks of "A Layman."—We give the letter and the remarks and ask the community to ponder them well. We call the attention to them, of those abolitionists who are sustaining the "INFLUENCE and POWER," to which the letter writer points, as the *means of putting down our enterprise*. "Influence and power"!—But we forbear.—Let the anti-slavery community make their own unbiassed comments.—We reserve ours for an after occasion. It is to save this "influence and power," that the anti-slavery enterprise must undergo "new organization!—ED. HER.

Milford, April 15.

Brother Rogers.—I send a copy of a letter just received from Amherst.—Do as you please with it. You will see it invites me to the office of the Farmers' Cabinet, and enters into a kind of characteristic pro-slavery defence of the Editors. That it was written by some one connected with the office, I have no doubt though not by the Editors. The Editors of that paper continue to make attacks upon the Abolitionists and especially myself and are careful to exclude all replies. Well let them do it, the Slave and I shall meet them by and by before a tribunal of impartial justice. I have no time to write. I am happy in my work—GOD blesses me in pleading for his poor.

WM. H. BREWSTER.

—

Amherst, April 12, 1840.

Rev. Sir.—Having heard that it was your intention to come to this town and become a Preacher to the Methodist Society as soon as their meeeting house is completed and being well aware of the hostile feeling there is in this place towards you on account of your principles as far as they regard the Abolition of Slavery—knowing full well how you have been treated heretofore—fearing for your personal safety—I write to inform you that is the intention of several *well* disposed MORAL inhabitants of Amherst village to Tar and Feather you—likewise to give you an *airing* on a steed, built of wood, expressly for the purpose if you make your appearance in this place. All this WILL be done in spite of the exertions of brothers Melendy and Pratt your Prosselytes to the cursed Abolition creed. I can fully assure you of the certainty of the truth of this Epistle if you will meet me at the Office of the EDITORS of the FARMERS' CABINET, who you have most rascally, maliciously and infamously belied. Excuse all mistakes or I will put the more Tar on.

Look Sharp Friend Brewster.

—

This will serve to show how vulgarity unites with a spurious christianity to oppose Anti Slavery. How will Mr. Boylston like his company.

W. H. B.

—

The above communication shows that the anonymous writer thinks the Farmers' Cabinet "as much opposed to mobs as any body." How like the spirit and language—the mixture of *eloquence* and *illiterateness* of the Southern Lynch Constables! One spirit pervades the North and the South in behalf of the hellish slave system.—The same invitation issues for an interview at the office of the Boylston Cabinet that would for an interview at that of the Orleans Picayune or the Tallahassa Republican or the Arkansas Panoply—in the same style and for the same purpose, substituting only coarse, awkward, yankee brutality—tar and feathers, for the more gentlemanly bowie knife and dirk.

But the Amherst Cabinet did not *write* the note of invitation—not at all. It is *entirely opposed, as much as any body, to all these mobs*. But somebody *did* write it. Was it an enemy of the Cabinet. Then it was one of these abolitionists—for no other enemy of the Cabinet would so far take part with abolitionists, as to wish to impose on the Cabinet for the benefit of anti-slavery. But an abolitionist *could* not write in that style and spirit—and would not think of that mode of advancing his cause. He *need* not think of it. It is enough thought of by the adversary to save him the trouble of it. It was not an abolitionist, or any one unfriendly to the Cabinet. It was some friend. It was some one who knows the feelings of that print—and its sympathies however they may be concealed from the public in its types and talk. The invitation to brother Brewster to call at that printing office, is an impeachment of the *peaceful* and *peace-keeping* character of the Cabinet—and will fasten the imputation (if it be any imputation) upon it, unless it comes out and disclaims it in as earnest and bona fide terms as those of the threat itself. Will the *religious* Cabinet allow ruffians to make its editorial office the theatre of their brutal inflictions on peaceful and christian men? Will they allow the Lynch Judiciary to hold Court in their editorial chair? We should like to see how the Cabinet will dispose of this sign of the times. We sometimes must resort to circumstantial evidence. If the Cabinet is silent, we shall take it as a confession of privity at least to the menace of brother Brewster. If they be not silent their disclaimer will show how they feel about it. Their speech will bewray them.

For the Herald of Freedom.

Friend Rogers: Permit an old man, who is drawing near the borders of the grave, to say a few words through the medium of your faithful Herald. In the time that tried men's souls, when the hand of oppression was heavy upon our infant Colonies, and the armies of the enemy were already in our land, threatning to deprive us of our dearest rights, I was then young. The Sons of Liberty had proclaimed to the world that all men were created equal, and had pledged their lives, fortunes and sacred honor to maintain their rights. I felt that our cause was just, and at my country's call I joined my companions in arms under our beloved Washington, and contributed my mite in obtaining our independence. It was then believed that oppression had received its death-blow, and that soon it would be done away in our land. But slavery instead of dying away has been gaining strength, and like the canker is now preying upon the very vitals of our civil and religious institutions. It appears to me, now to be the duty of all to engage without delay in doing away slavery from our land, but more especially christians and christian ministers—a solemn duty rests upon them to preach and pray against slavery and for its peaceful and speedy abolition. It grieves me to the heart to see so many of this class, like the Priest and the Levite, passing by on the other side and leaving the poor slaves, wounded, bleeding, and half-dead, without affording them the least relief. But God has seen the affliction and heard the groaning of the slaves, and has come down to deliver them. The cause of the oppressed is the cause of God, and it will prevail. Let its friends be encouraged. Let them persevere, though in perils by sea, and perils by land, and in perils *among false brethren*, until in our own beloved land shall be heard

"The loud chorus from mountain to sea,
Jehovah has triumphed, his people are free."

I am glad to see that the churches are beginning to awake, and that religious bodies are beginning to take the subject into consideration; may the Lord give them all wisdom.

I like the "WORLD'S CONVENTION." I hope they will wheel by Kingdoms into the army of Freedom. I am glad that you are going to attend, and will contribute my mite towards defraying the expenses of the voyage. I like the truly independent course of the Herald; in a word, I love Liberty and hate Slavery, and will do all I can in my advanced age, to rid our land of its "foulest stain, its deadliest curse."

PHILLIP W. KIBBEY.

Newport, April 21st, 1840.

For the Herald of Freedom.

Mr. Editor,—In your paper of the 4th of April, some one who signs himself "Enquirer," proposes some questions to me in the following terms:

"While attending the Annual Meeting of the above named Society, [the Grafton Co. A. S. Society] at Littleton, last January, did you hear the Pastor of the congregational church of Littleton, state in the convention, publicly, that he should rather had Abner Kneeland, with all of his infidelity, entered the house, [the one Mr. Worcester occupies on the Sabbath,] and lecture to the people of his charge, than to hold that Anti-Slavery Convention there, *especially* his brethren in the ministry advocating the passage of such resolutions as were then before the convention? Did he not state he should prefer the influence of the former, rather than the latter, or to that effect?"

I know not who "Enquirer" is, or what object he has in proposing these questions to me, but I have no hesitation in answering them in the affirmative. According to my best recollection, Mr. Worcester made such statements on that occasion, and I presume that he would have no disposition to contradict the fact. I could not vouch for the precise words, but I am sure that these sentiments were expressed in full as strong terms as indicated by the above questionings.—I have consulted two respectable individuals, members of the Congregational church, who attended the Convention from this section, and they coincide with me in reference to this matter.

Yours in the cause of bleeding humanity,

SAMUEL EASTMAN.

—

P. S. As I have removed to North Haverhill, you will please to send my paper for the future to the *North Haverhill Post Office*; and I hereby request my correspondents to direct their letters accordingly.

S. E.

North Haverhill, 17 April, 1840.

From the Boston Times.

An Act Relating to Free Colored People and Slaves.

The Legislature of Maryland, at its last session, passed an act relating to free colored persons and slaves, which has become a law by the signature of the Governor. It enacts that "no free negro or mulatto, belonging to, or residing in, any other State shall come into the State, whether such free negro or mulatto intends settling in the State or not, under the penalty of $20; and no free negro or mulatto shall come into the State a second time, where he or she has been arrested under the provisions of this act, under the penalty of $500, one half of which sum shall be given to the informer, and the other half to the Sheriff, for the use of the Colonization Society, (1) and any free negro or mulatto refusing or neglecting to pay the sum of (500, shall be imprisoned and sold for a slave," &c.(2)

It strikes us that, by the passage of this act, the Legislature of Maryland has very unnecessarily brought itself into direct collision with the rights of citizens of other States.(3) The Constitution of the United States prescribes that citizens of one State shall have the privilege of free locomotion in every other State. In the New England States, colored people are as much citizens as any other class—they are subject to the same laws and have the same rights and privileges as the whites. Now if a colored citizen of Massachusetts should undertake to exercise his privilege of travelling in Maryland, would not the enforcement of the laws of that State bring it into collision with the Constitution of the United States, and force it either to retract or nullify?(4) We are always sorry to witness the passage of laws by any State calculated to involve the negro question in greater difficulties than those which already surround it; (5) & while we concede to the southern States the perfect right of managing their own "peculiar institutions" in their own way, we will not acknowledge for a moment their right to pass prohibitary laws against the citizens of other States. (6.)

[1] A most fitting destination of the money, and they will lay it out in promoting the causes of the colored man's "consent" to go to Africa. They mean to vex his soul to despair and death, and then he will "consent" rather than live *among Colonizationists* and do worse. But what a compliment to our poor northern expatriationists! Plunder the innocent colored man of his money, like open piracy, and give it to the Colonization Society! Well—they'll take it.—They'll not feel insulted by the offer of it.

[2] And the price of the sold man will go—where? To the Colonization Society no doubt—all of it, after deducting fees and charges of sale, &c.

[3] Why! what a *thundering* denunciation of such an atrocious, bloody-minded, super-savage enactment! Why the disapproval (if it amounts to one,) is worse than the act. Is this all the free editor of the Times has to say, when his fellow men are made merchandize of by sworn makers of the law? Have the Times degenerated to this? Then "*Oh Tempora*" may we well exclaim! "*Unnecessarily*"—does the Times say? How can it be otherwise? Is there ever a *necessity* for such 'collision'?

[4] And is not *humanity* outraged, as well as the Constitution? Has the Times no feeling of indignation for the wrongs and the worse than heathen barbarity inflicted on the colored victims of this infernal American System?

[5] You can't involve it in such. There are infinite difficulties *now*, in every view of it, but that of immediate Emancipation. The South must come to that or perish. The North must be brought to it, or incur the vengeance of Heaven.

[6] This is "managing their peculiar institution in their *own way*." Their "way" is to outrage every principle of law and justice, and to tread the craven doe-faced North under their feet. It is part of their "own way" to do as they please, and to treat the North as a sort of "free Nigger," who though he gets wages, is base enough to *work*. We are mortified at the "*Times*," in which we live and which speak sentiments like these.

As to the Maryland act we like it. It is a brave, bare-faced act. It treats the Colonization Society just right.—It offers its coffers the price of the colored man's blood, with all the honest consciousness in the world, that the Colonization Society is an accomplice in the tyrannous villainy.

For the Herald of Freedom.

American Anti-Slavery Society.

At a meeting of the Board of Managers of the New-Hampshire Anti-Slavery Society, at Concord, April 24, 1840, the following Delegates were appointed and requested to attend the Annual Meeting of the American Anti-Slavery Society, to be holden in the city of New-York, on Tuesday the 12th of May next,—and also to attend the New-England Convention of Abolitionists, to be holden in Boston thereafter in the last week of May. And in case it shall be inconvenient for any one of said Delegates to attend either the said Society's meeting, or the said Convention, he is hereby authorized to appoint a substitute.

Nathaniel P. Rogers, George Kent, John W. Lewis, J. B. Chandler, Amos Wood, M. Chamberlain and Albe Cady, of *Concord*; Sam'l A. Gerould, and J. Haskell, of *Keene*; T. K. Blaisdell, and Joshua Woodward, of *Haverhill*; Thomas P. Beach, of *Campton*; Asa Freeman, and Hosea Sawyer, of *Dover*; John B. Wood, of *Somersworth*; Daniel Hoit, and Johnson D. Quimby, of *Sandwich*; Parker Pillsbury, of *Loudon*; David Kimball, and Benjamin Cheever, of *Portsmouth*; John A. Richardson, of *Durham*; Jared Perkins, of *Nashua*; Perley D. Blodgett, and Woodbridge Odlin, of *Exeter*; Luther Melendy, of *Amherst*; Asa P. Foss, of *New-Boston*; Isaac Kinsman, and John B. Paine, of *Pembroke*; Joseph M. Harper, and Stephen S. Foster, of *Canterbury*; Rufus A. Putnam, and Daniel K. Foster, of *Chichester*; Moody A. Pillsbury, and William Chamberlain, of *Boscawen*; Moses A. Cartland, of *Weare*; Oliver Pillsbury, of *Henniker*; Jonathan Clark, of *Gilmanton*; Levi Willard, of *Swansey*; Edmund Carleton, of *Littleton*.

The said Delegates are respectfully requested to receive this publication as sufficient notice of their appointment.

ALBE CADY, *Rec. Secretary.*

Concord, April 24, 1840.

Revivals.

Our exchange papers continue to bring us the cheering intelligence of the progress of revivals of religion in various parts of out land. We shall not specify places, as it would occupy much space to enumerate them all. Suffice it to say, that they are reported to exist in every direction—East, West, North and South. This affords an occasion for great rejoicing among the friends of God and man; for, if they are the genuine fruits of the Spirit there is a glorious and numerous addition to the little few who have espoused the cause of christian liberty. Every new-born soul unto God is a son or daughter of true and genuine liberty, whatever may be the color or condition. They are all *called* unto liberty, and when converted they are free. "If the son therefore shall make you free, ye shall be free indeed." And, if they do not continue in that freedom, but become again entangled in the yoke of bondage, it must be owing to the teachings and instructions of those who are yet in bonds.

Again, If these revivals are genuine there is a great accession to our Anti-slavery ranks; for every true convert to Christ loves his fellow man, without showing any respect to persons.—If those persons who profess to have been born again do not thus love their fellow beings, their religion is vain.

Again, If the reported revivals at the South are of God, then the slaves have occasion to rejoice, for those masters who have received the Spirit of Christ will "break their yokes and let the captives go free." They cannot hold their fellow men by their throats. They will do to others as they would that others should do to them.

Again; As there are powerful revivals in Florida, there is reason to suppose the subjects of the work will give their influence to prevent the massacre or banishment of the poor Seminoles. Such are the fruits which we have reason to expect, as the result of these revivals, if they are of God. But, if they are mere party excitements got up for sectarian purposes, then we conclude that God nor man will be benefitted by them.

Union Herald.

No human power can force the impenetrable bulwark of the liberty of the heart. Force never can persuade men—it only makes hypocrites of them.

'Tom, lend me your jack-knife.' 'I can't, I haint got any, I want to use it myself.'

So says the War Department. We have not imported blood-hounds, we do not know any thing about it: Florida did it, they do not bite, excellent to hunt runaway negroes with; they use them altogether in Cuba for that purpose; we think they are very harmless, we could not get on without them, and preserve the lives of the citizens of Florida.

Wheeling Times.

The Lexington. A letter has been received in this city, from Mr. Harnden's agent at New York, stating that Mr. Taylor, with his marine armor, has succeeded in finding the wreck of the Lexington after one day's search, and that a piece of the boat has been raised. The piece was found at the depth of 114 feet, and was heavily loaded with iron; probably a piece near the engine.

Boston Courier.

Pay your Postage. The editor of the Hartford Courant speaks feelingly on this subject as follows:

'One of the besetting vices of our country is that of writing to people about our own business, and leaving those whom we trouble with our affairs to pay the postage! Regard it as we may, this practice is nothing more nor less than plundering—and those who pursue it may rest assured, that for every two shillings tax they thus impose upon others without their consent, they lose a dollar's worth of reputation.'

Anti-Slavery Contributions

To the Merrimack County Anti-Slavery Society.

At West Boscawen, by hand of Enoch Coffin, Treasurer. Thomas Coffin 1.00, F. W. Coffin 5.00, Hannah B. Coffin 1.00, Elvira Coffin 1.00, Enoch Coffin 5.00, Luke Corser 1.00, Mary C. Corser 1.00, B. T. Kimball 1.00, Sally Kimball 1.00, Mary P. Kimball 1.00, Caroline Kimball 50, D. F. Kimball 1.00, Phebe Kilburn 50, Eliphalet Kilburn 1.00, Clarissa Kilburn 50, Mehitable F. Kilburn 1.00, Enoch Pillsbury 1.00, Sally Pillsbury 50, Abigail Pillsbury 1.00, Moody A. Pillsbury 1.00, Samuel Pillsbury 50, Louisa F. Dix 1.00, Judith A. Kilburn 50, Susan Pillsbury 50. Juvenile Subscription.—Charles C. Coffin 25, George A. Kimball 50, John A. Kilburn 25, Charles S. Pillsbury 10, Galen F. Kilburn 10, Sarah J. Kilburn 6. $29.76

Pledge to State Society, by Joseph C. Baker of London, $2.00.

Part of pledge of London Anti-Slavery Society, to State Society. Joseph C. Baker 50, True Brown 1.00, Alpheus Morrill 1.00, William L. Morse 1.00, T. S. Emery 50, Charles H. Moulton 1.25, Henry W. Baker 50, Joseph Baker 1.00, John C. Emery 1.00, Thomas T. Dickerman 1.00, Thomas Brown 50, Stephen Chase 1.00, William Emery 1.00, Charles E. Emery 50, Martha A. Chamberlain 1.00, Robert A. Emery 25, E. E. Emery 1.00, Martha G. Walker 2.00. $18.00

The Treasurer of the Merrimack County A. S. Society, acknowledges the receipt of the following sums into the treasury, viz.

March 11, from Christopher Osgood, Pembroke, in part of pledge of $10.00, $5.00

March 20, from London Mills, by S. S. Foster, 18.00

March 20, from West Boscawen, by S. S. Foster, 29.76

MOSES CHAMBERLAIN, *Treasurer.*

REMITTANCES.

John Smith, Sarah R. K. Wilder, John Rogers, Hugh Crombie, P. Brooks, Christopher Osgood, D. Hussey, Simeon Moulton, Samuel Greeley, Masa H. Morey, Stephanus Kelley, J. W. Barber, $1.50 each.

Joseph Low, 6.75; Charles P. Russell, 5.75; Jonathan Cummings, 1.50; Benj. True, 3.55.

Moar Russell, Aaron Currier, John M. Whiton, Thomas Kimball, jr., 3.00 each.

James B. Abbott, 2.75; Jeremiah Lane, 2.60; John Whitney, jr., John S. Senter, Benj. Cheever, True Batchelder, Jonathan Ward, 2.00 each.

Reuben Draper, 1.25; Warren Clarke, 1.10; A. L. Brooks, 93; D. Osborne, 75; Preserved Robinson, 50; David Bassett, 1.00; Joseph Kidder, 37.

☞ The ANTI-SLAVERY MONTHLY CONCERT of Prayer will be held at the Baptist Vestry, next Monday evening, at half past seven o'clock.

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at Mr. Amos Wood's, on Tuesday evening at half past seven o'clock.

THE MONTHLY MEETING of the Concord Female A. S. Society will be holden on Wednesday next at one o'clock, P. M. at Mrs. Enos Blake's.

NOTICE.

The Board of Managers of the *Merrimack County Anti-Slavery Society*, are requested to meet at the "ANTI-SLAVERY ROOMS" in Concord, on Monday, the 27th instant, at 10 o'clock, A. M.

J. R. FRENCH, *Sec'y.*

Concord, 24 April.

Rockingham County Anti-Slavery Society.

The First Annual Meeting of the Rockingham County Anti-Slavery Society will be held at Derry, on the last Wednesday in April next; commencing at 10 o'clock A. M. It is hoped every town in the County will be represented.

P. D. BLODGETT, President.

SIMON P. GREENE, Secretary.

March 26, 1840.

N. H. ANTI-SLAVERY SOCIETY.

The members of the Board of Managers of the New Hampshire A. S. Society, are requested to meet at the Office of the subscriber, in the Concord Bank building, on Wednesday, May 6th, at ten o'clock, forenoon, for the purpose of designating the day in June next for holding the Annual Meeting of the Society, and of choosing a Committee to make all necessary arrangements preparatory thereto; and also, for transacting any other business requiring the action of the Board.

ALBE CADY, *Rec. Clerk.*

Concord, April 23, 1840.

American Anti-Slavery Society.

THE SEVENTH ANNUAL MEETING of the American Anti-Slavery Society, will be held in the city of NEW-YORK, on TUESDAY the TWELFTH DAY OF MAY NEXT, at 10 o'clock, A. M., when an abstract of the Annual Report of the Executive Committee will be read, and addresses delivered by several gentlemen.

The BUSINESS MEETINGS of the Society will commence in the afternoon of the same day, and will be continued so long as may be deemed expedient. Auxiliary Societies are requested to send delegates, the members of the Society are invited to be present, and the friends of immediate abolition throughout the country, are solicited to attend the Anniversary.

By order of the Executive Committee,

HENRY B. STANTON, SAMUEL E. CORNISH, JAMES S. GIBBONS, } Committee of Arrangements.

New-York, March 12, 1840.

N. B. Newspapers friendly to the cause, are respectfully requested to publish the above notice.

Tailoress.

MRS. PERKINS has taken a room at the residence of Mr. Calvin Eaton, directly north of the Methodist Chapel, where she will be happy to receive sewing of all kinds, from those disposed to patronize her. The work will be faithfully done, and on reasonable terms. Orders may be left at her room or at the Herald of Freedom Office.

April 22.

PEMBROKE

Classical and English HIGH SCHOOL.

THE subscriber, for the last three years Preceptor of Pembroke Academy, hereby gives notice that he will open a School in Liberty Hall, on Pembroke street, for the instruction of young gentlemen and ladies, on Thursday, the 14th of May next, and continue the Term twelve weeks. The same general course of instruction in all the branches studied, will be adopted, which has been pursued during his connexion with the Academy.

☞ Tuition $4.00, payable in advance.

Several modern languages will be taught, if desired, without any additional charges to the student.

☞ For those who attend the High School, Board may be obtained in good families, at $1.50 per week.

Grateful for the liberal patronage with which he has been favored by the public, while connected with the Academy, the subscriber pledges himself that no effort shall be wanting, on his part, to merit a continuance of their cheerful support.

I. KINSMAN.

Pembroke, April 23, 1840.

REFERENCES.

Pembroke Street.—Mr. Eleazer M. Wilson, Mr. James Hoseline, Mr. Francis Killam, Mr. Charles P. Hayward, Maj. George W. Doe, Mr. Jonathan Hamett, Capt. Daniel Sawyer, Col. Mark Fisk, Mr. Asa Morrill, Aaron Whitemore, Jr. Esq., Mr. John Yuran, Mr. Moses Martin, Mr. Robert Fife, Jr.

Suncook Village.—Mr. William Parker, Mr. William Hoseline, Mr. Joseph Emery, Mr. David Austin, Mr. John B. Paine.

Concord.—Col. Dudley S. Palmer, Mr. Moses Chamberlain, N. P. Rogers, Esq.

NOTICE.

WILL be sold at PUBLIC AUCTION, on Saturday, the 30th day of May next, at 2 o'clock, P. M. at the office of the subscriber, unless previously disposed of at private sale, the copy right of the following works: Right of AMERICAN DEFINITION SPELLING BOOK, for the United States; PROGRESSIVE READER; PROGRESSIVE PRIMMER. Also, STEREOTYPE PLATES for most of the above works. One third right of WRIFFORD'S CHIROGRAPHY. One share in Church Organ.

Inquire of ALBE CADY.

Concord, April 25, 1840.

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.

STEPHANUS KELLY.

Concord, March 6, 1840.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by

E. BRACKETT, *Agent.*

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by

E. BRACKETT, *Agent.*

At the old stand No. 3, Low's Block, Concord, N. H.

POETRY.

"Entertaining Angels Unawares."

A poor way-faring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer nay;
I had not power to ask his name,—
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I knew not why.

Once when my scanty meal was spread,
He entered—not a word he spake:—
Just perishing for want of bread;
I gave him all,—he blest it, brake,
And ate, but gave me part again—
Mine, was an angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock: his strength was gone;
The heedless water mocked his thirst,
He heard it, saw it hurrying on;
I ran and raised the sufferer up,
Thrice from the stream he drained my cup,
Dip'd, and returned it running o'er,—
I drank, and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice—abroad I flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Strip'd, wounded, beaten nigh to death,
I found him by the high-way side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment;—he was healed;
I had myself a wound concealed,—
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn,—
The tide of lying tongues I stemm'd,
And honored him 'midst shame and scorn.
My friendship's utmost zeal to try,
He asked, if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then, in a moment, to my view,
The stranger started from disguise;
The tokens in his hands I knew;
My Saviour stood before my eyes;
He spake, and my poor name he named:—
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

COMMUNICATIONS.

To the Editor of the Herald of Freedom.

Dear Sir,—In your animadversions upon my first communication to you, you express surprise to find me "also among the dissatisfied." In reply to this I might observe, that I have never seen a religious, political, or anti-slavery newspaper that was always conducted exactly according to my mind. But this is not all. If we were dissatisfied with the Herald, you call upon us, and all but demand, that we should let our dissatisfaction with the Herald be known. The language is, "We want all our other Reverend dissatisfied brethren to give theirs.—We think it would reveal to the abolitionists of New-Hampshire the real character of the dissatisfactions among our ranks—the real character of new organization and *Clerical jealousy* of our movement." (1) Now sir, after this bravado, in which you single out ministers of religion from all other classes of abolitionists, and call upon them in this peremptory manner to make known "their dissatisfaction in black and white and through the columns of the Herald," to profess to be surprised, and disappointed, also surprises us. How is this? Did you think us too obscure to come within the purlieu of your challenge?(2) From a dread of making my last letter again too long I passed over several things in your animadversions upon which I designed to remark. I shall endeavor to make this shorter by confining myself to a few points upon which I have not expressed myself so fully as I wished, and perhaps, which I do not fully understand. In reply to what I had said of "ministers and churches not allowing societies or associations composed of the religious and irreligious as being competent to teach the church either what is truth or duty"—you demand, as if the thing was impossible, "How will they help it?" Do you mean by this that they cannot help *allowing* every *self-constituted* pope in such associations teaching them what is truth and duty?(3) Then, verily ministers and churches must be much more imbecile and degraded than down-trodden southern slaves themselves; for I suppose that even they have certain ways in which they *disallow* and treat with contempt, the unreasonable, *unscriptural* dogmas of their ignorant, tyrannical oppressors & persecutors.(4) But the question, considering the querulous and confident manner in which it is put is a strange enough one from such a man as the Editor of the Herald. Could they not, to use a law phrase, dissallow or protest against their jurisdiction? But sir, how can *you* HELP *allowing* the *instruction* of one whom you consider a *pro-slavery preacher, and the communion* or *fellowship of a pro-slavery church*.(5) Could you not treat both with neglect, contempt, and perhaps, ridicule? You sneeringly inquire, "Who are those ministers and churches, that they are not to be reproved for their hostility to the cause of bleeding and lacerated humanity unless it is done by a *Doctor* of divinity?" In another place we have told you who are the church of Christ, and why they could not *allow* the irreligious to teach them either what is truth or what is duty. In relation to your sneer about "*doctors of divinity*" we would inform you that neither a pope, a bishop, a conference, association, nor Doctor of divinity would be *allowed* as competent to teach the church with which we are connected, or its ministers EITHER, what is truth, or what is duty, unless they could produce a "Thus saith the Lord"(6) for what we should otherwise consider their unscriptural, impertinent, and gratuitous, interference. We would rather lay down our office than our independence any day. I know indeed sir, that this is a very different picture from those you are accustomed to drawing concerning both ministers and churches. You represent ministers in general, as influenced, not by principle, nor the fear of God, but as being mercenary, unprincipled hypocrites—seeking to please men to obtain "*filthy lucre*;" as being under the dictation of a few leading men in their congregations; you represent them as a sort of organ, of which those charge the barrel, fill the pipes and manage the keys at their pleasure.(7) We cannot but hope and believe, that many of them (at least) are actuated by far higher, purer, and independent principles, and shall receive a nobler reward; we have another "King, one Jesus," your insinuations to the contrary notwithstanding. It seems to me you must have made some mistake, otherwise we think everysober reflecting person must view with deep mortification your superlatively wild and extravagant sentiments about *rebuking* ministers. You say, "We don't think it requires men or women to be "'out of their teens' or even in them, to be fully competent to rebuke pro-slavery occupants of the pulpits." We have said in another place, that it "seemed to us as if you were determined to be as wide of both reason and revelation on this subject as you possibly could get. Are you sir, unwilling to pay any regard to the teachings of the holy scriptures on this subject. We confess we think we discover a slyness in you to have your sentiments weighed in this "balance." But who are those "men and women not yet in their teens, who are fully competent to rebuke" ministers? If there is, (as we have always supposed there was,) any distinction with respect to age in the human family, those not in their teens must be children.—But who are the churches and ministers whom these *juvenile defenders of your faith are to rebuke*? We had supposed that even you sir, would have limited their commission to those whom you denominated "pro-slavery ministers and churches." No such thing; those *heardless bishops* of both *genders* have received a most *ample* and *sweeping commission*.(8) You say, "It no doubt tries and perplexes professed christians, who are pro-slavery, to have pro-slavery ministers and churches reproved by unordained and upstart abolitionists,—and does he accuse those who *reprove* these ANTI-SLAVERY(9) MINISTERS and CHURCHES of setting themselves up as *dictators*." See No. 6 of your animadversions. Surely comment here is unnecessary. Pro-slavery and anti-slavery ministers and churches include all churches and ministers in the land, and indeed, in the world: and so extensive, according to your account, is the mission which these children have received.

I may perhaps add, that I am informed that these censors in Concord streets sometimes make full proof of their ministry.(10) I forbear relating the circumstances here alluded to. If I did, you might perhaps say as I did to my informant, "Children will talk among themselves, and we must not make too much of children's talk," &c.(11) But after all sir, many will retort, it is by hearing the "old roosters crow that the young ones learn."

You say in relation to the effect which we supposed suspicion of ministers would have upon them, "Men are not to be suspected away from their duty." Perhaps not: Who knows but such unfounded suspicions may suspect them into their duty, because it may be their duty to leave such uncandid neighbors and operate where they feel that they have confidence in each other. By your use of the phrases, "Suspected away from *their* duty, new organizing, deserting the anti-slavery banner, false brethren, going over to the enemy," &c. you seem to be begging the question, and taking it for granted that none can do their duty, be abolitionists, and promote the cause, without continuing in a society where there is neither union nor confidence.(12) It is quite gratuitous for any individual, or even any association so to identify the cause of abolition with themselves, like the blacksmith who thought that nothing could be either sufficiently straight or sufficiently crooked unless hammered on his anvil.(13) I had hoped when I commenced to have done attempting defending and explaining my former letter, and to have said something as to what abolition is, and who are abolitionists, and what are their duties, responsibilities, the spirit in which the enterprise should be prosecuted and the ground upon which we hope for ultimate success: but upon all, or any of these topics I cannot enter without making my letter longer than I intended; and therefore must abruptly conclude by subscribing myself Yours respectfully,

HENRY ARCHIBALD.

N. P. ROGERS, Esq.
Bow, April 2, 1840.

P. S. Dear Sir,—You also inquire, No. 10, "Did not brother A. vote against that resolution because he was displeased with the remarks of some of those who advocated it?" I will not again, at present, attempt to describe the manner and spirit of its advocacy. But as I have told you "I have nothing to conceal," I say my vote was not so much against the resolution, but against its *passage* at that *time* and in such *circumstances*. This will perhaps satisfy you.—But unless I am greatly mistaken, I ought to have voted against it on *another* and *more important ground*, viz. because its propositions were *untenable*—were not *true*. I believe it was very similar if not the very same attempted to be passed at other times, and which finally passed at an anti-slavery conference held in the Baptist vestry in Concord—to the following purport: Resolved, That those ministers who do not bear a faithful pulpit testimony against slavery: OR who *neglect* to unite with the anti-slavery society are," &c. Now I voted for this resolution in different circumstances, and yet I suspect I ought not, because when reperusing the resolution as published in the Herald, I doubt its being absolutely *true* or *correct;* and hence the wish I have expressed to some of my friends of attending the conference and endeavoring to have said resolution reconsidered.(14)

Dear sir, in the last number of the Herald you inform us, "Friends from various quarters write us and ask that our scanty columns be not longer taken up with these letters of dissatisfaction in which they take no interest, and for which they see no adequate occasion." At the same time you inform us, "We wish our *enemies* and *fault-finders* to write *just enough*"—(*just the exact quantum*) to show our readers the *genuine character of new organizatian*. Now sir, I dare say you and your *friends* think all this *very charitable—very candid, and very polite*, after your bravado.(16) And as the Herald is a *very free discussion paper* it may perhaps be very proper to *exclude* these letters after having been so earnestly called for. Be this as it may, we would inform you and your *friends*, that we had no anxiety about our communications appearing in the Herald, neither do we about this. We had no design or wish to contend for the last word, and except we change our views we do not intend to incommode your friends with any thing further from us—certainly not at present. If we should happen to have any thing further which we wish to lay before the public, and cannot be allowed the privilege of doing it through the columns of a *free discussion paper*, as there are certain papers which do not *boast* of free discussion, we may perhaps be at no great loss for a medium.(17)

I am yours respectfully,
H. ARCHIBALD.

Bow, April 10, 1840.

(1) We should think a man of brother Archibald's discernment, would have discovered by these expressions, that our call was not on those "according to whose mind" the Herald was not "always exactly conducted,"—but on the "new organized"—on the "clerical jealousy of our movement"—on such in fact as he has repeatedly declared himself not to be, in these very letters, and as we always supposed him not to be.—But if he comes within the class of "dissatisfied brethren"—of those who wish "to catch and *tame* the anti-slavery enterprise"—then he properly answers as such. We do not see the propriety of his writing these prolix letters, unless he means to rank himself among the enemies of the Herald of Freedom in its *general character*.

(2) We thought you had too much *sense* and too much *independence*, brother Archibald.

(3) They can help *being taught* their duty, by such associations, and we are afraid they *will* help it,—and help being taught from any quarter. The Church has become a dull scholar, as well as too haughty to learn.—But 'pride goeth before destruction and a haughty spirit before a fall.'—"High times," said the haughty Braddock to the young Virginia Major,—"High times, when a young buckskin can *teach* a BRITISH OFFICER how to fight"! Braddock's pride went before his *fall*.—It was no proof against the volley that poured upon his shining troop from the Indian ambush.—Washington was scarcely "*out of his teens*" when he advised him to better movements—and it would have ill-become a Royal General in chief to learn duty or prudence from this upstart subaltern. The Church can help being taught—but they cannot—*as we know of*—help the anti-slavery meetings from passing such resolutions as they see fit to. If she *can help* it, let us see how. If she can, she will, for she is mighty restive.

(4) Ministers and churches, who deny the competency of abolitionists to pass and print resolutions, as to the position they ought to hold or not to hold towards the anti-slavery enterprise, are better illustrated by the mention of *taskmaster* than of "slave."

(5) We don't *desire* to help it. We can help affording such any countenance or support, so far as we have either to afford.—And that we *shall* help—others will do as they please.—We shall clear our skirts.

(6) Have the abolitionists passed any resolutions or taken any positions, for which they cannot produce a "thus saith the Lord"? The Panoply reckons they have.—Has brother Archibald got to thinking so? Let him show it.

(7) We have represented nothing more of "ministers in general," than the delicacy of their position as to being abolitionists. And this we have spoken of in reference to Congregational ministers particularly.—We don't know why this should touch the ministerial dignity of brother Archibald.

(8) We entertain less respect for the matters of *gender* and *beard*, than brother Archibald here displays.—The *he-goat* is a magnificent illustration of the sublime virtues of both. We repeat once more, for all, that we have ever confined our own complaints of the pulpit to the *pro-slavery* pulpit, and it surprises us that brother Archibald should forget it.—And we believe the same is true of all anti-slavery resolutions touching the pulpit. We know that anti-slavery has no ill will toward the pulpit.—It wants the slave free.—It must enjoy freedom itself in order to help the slave. If the pulpit throws itself in the way of this *as a pulpit*, and if it should ever turn out, that in fact and truth, the pulpit is pro-slavery in *construction*, (which we do not yet believe, though it is a little *taller built* than bits our eye—) then Truth and the Pulpit will have a battle, and Truth, as the saying is—will turn out "a hard customer" for its antagonist. Truth will prevail and bring the pulpit down. But if truth and the Pulpit are not necessarily antagonists, and we hold that they are not, though *now* it is one of the last places where Truth will dare to speak or be allowed to speak, the Pulpit will stand and Truth will occupy it, and the Meeting House will stand, and Truth will enlighten it and Sectarianism and Bigotry, and irreligion will be banished out of it.

(9) This should have been *pro*-slavery, as brother Archibald sees by the sentence before, to which it *expressly* refers.—It was our slip of the pen or the printer's slip of the type.

(10) Is brother A. "*dissatisfied*" with the *Herald of Freedom* for that?

(11) We should say you had better occupy our columns with something else less "dissatisfactory" to our readers.—It is hardly dignified or fair to bring in matter like this as complaint *against the Herald of Freedom*. Yet it is as pertinent as most of the clamor that is raised against it.

(12) Those who have no union with the free principles of our association, and no confidence in the main body of men and women who constitute it, had better retire—and the quicker the better, in our individual opinion.—If ministerial dignity is annoyed in a movement where *everybody counts one*, and the very object of which is to give individuality and equality of right to the enslaved of the land,—that dignity had better retire to its own solemn retreat, where it can worship itself uninterruptedly. There are ministers of the gospel, who care not for this paltry dignity—Who think that HUMILITY is the very glory of a minister. We advise our friends not to "new organize"—for their own sakes—But if they *are* "new organized," let them retire without the slightest interruption.

(13) This is a poor slur at abolitionists for their opinion that no other association than such as theirs can carry on the anti-slavery enterprise.—They will give brother Arcibald due credit for the feeling which gave it birth.

(14) We ask brother Achibald to give our readers a reason why that resolution should be reconsidered. Let him give the resolution as it passed—and show the unsoundness of any part of it. We voted for the resolution—Brother A. voted for it, and advocated it, and as we thought at the time, very ably. We approved it in the Herald of Freedom.—Brother Archibald is "dissatisfied" with the Herald, and in giving his causes gives our approval of this resolution as one of them.

(15) That is our personal wish.—We will publish, however, enough to show fully that the paper is in this respect open and free. But there are bounds even to this.

(16) We have uttered no "bravado."—It is neither "charitable, candid" nor "polite" to call it so—nor is it *correct*.—We asked the Reverend fault-finders with the Herald of Freedom to give their complaints in its columns.—We did not wish them to load our columns with irrelevant matters under this head, or to occupy them very much at length with *extraneous* matters.

(17) We commend brother Archibald, if he has any thing further to communicate *in this temper*, to the columns of the Panoply.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

JAMES EATON,
MANUFACTURER OF
RIFLES, Fowling Pieces, MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.
☞ Repairing done in the best manner.
29 CONCORD, N. H.

OMAN'S BONESET PILLS.
No. 3, Low's Block, Concord, N. H.
TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 30 Pills in a box.

Medicine to Lend.
HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

Proposals for reviving the "GENIUS OF UNIVERSAL EMANCIPATION."

PROSPECTUS
OF THE
GENIUS OF LIBERTY.

By the death of Benjamin Lundy, the cause of the oppressed has been deprived of his valuable labors as the Editor of the Genius of Universal Emancipation, and its friends have been left without a medium through which to declare to the world their detestation of oppression, their compassion for their suffering fellow-men, and to disseminate and sustain their just and benevolent doctrines. The subscriber, having been solicited and encouraged by the Anti-Slavery friends in Illinois, is induced to issue these proposals for reviving the Genius of Universal Emancipation, under the title of the Genius of Liberty.

In assuming the management of this publication, the subscriber will esteem himself privileged in being able, by the assistance of its friends, to give it life and vigor, without essaying to make good the place of his predecessor, or arrogating the talent and influence of one of the greatest philanthropists of the age. But as the Genius of Universal Emancipation *was always*, it will be the object of the publisher of the Genius of Liberty, to make it the fearless and unflinching opponent of oppression in every form, and particularly *Slavery in the United States*.—Eschewing all other denominational and party interests, he will not allow its influence to be trammeled, or distracted from the great subject to which it will be mainly devoted. As it will be the uncompromising foe of the "dark spirit of oppression," it will afford no countenance to those who give aid to, or are the apogists of Slavery, whether they be of the clergy or laity, whether citizens or rulers, or whether in "in high places or low places"—and shrinking not from the contest with the open or disguised enemies of the rights of men, but supported by the force of truth, it will "smite with the sword of justice." Being confident that he can avail himself of the aid and experience of the many old and tried champions of human rights in the Western States—most of whom left their homes "for a lodge in some vast wilderness," beyond the sight and sound of Slavery's cruelties—the subscriber is sanguine in his hopes that, if his exertions are sustained agreeably to the confidence inspired by the noted benevolence of abolitionists, he shall not altogether of making the GENIUS OF LIBERTY the true and all-powerful Genius of universal emancipation.

But while the Genius of Liberty will be mainly devoted to the interests of the enslaved, its columns will be open to subjects that will elevate the morals, expand the intellects, improve the finer feelings, and give zest and stability to the social and domestic relations of the intelligent and enlightened freeman—and teach him the better to observe and discharge an American's rights and duties. Combined with the exertions to break the iron fetters from limbs of flesh and blood, and give liberty to all people, should be efforts to improve the minds of those who are free, and enlighten those who have been in bonds, that we may bequeath, with its principles unimpaired, the blessings of freedom to posterity. To this end, a small portion of the paper might be devoted profitably to political economy, and to philosophy and science, for the benefit of the practical man.

To make the Genius of Liberty more acceptable to the people of the Western States generally, and that it may secure a greater share of patronage in the Eastern States, and thus enlarge its field of usefulness, it is proposed to devote a portion weekly to the consideration of the advantages, and the rise and progress of the Western States. Great pains will be taken to give well authenticated statements of the growth of towns, and accurate historical sketches and geographical descriptions of sections of country, with an account of the soil and climate and manner of cultivation. In short, whatever will be of interest to the settler, or serve as a help and a guide to the emigrant, or be valuable to the eastern citizen in giving him correct information respecting the Great Valley of the Missippi, will be published in a brief and attractive style.

With these statements of the course that will be pursued, and the principles that will be advocated, by the GENIUS OF LIBERTY, it is submitted to an enlightened community whether it shall be sustained. Large sums of money have already been expended by benevolent individuals in endeavoring to support an Anti-Slavery paper in Illinois, but their exertions have as yet been frustrated, either by the violence of the mob, or other unfavorable circumstances; hence it seems that a lesson from these adversities might be learned, that justice requires a more equal apportionment of the sacrifices, lest by over-taxing the liberality of those truly benevolent, the cause be left to suffer. The importance of maintaining an Anti-Slavery paper in Illinois, and of continuing the Genius of Universal Emancipation, is duly felt by all those to whom this appeal is made;—but the necessary expenses, and the great sacrifices that must be encountered by those who take the responsibility, cannot be known or estimated, even by those who meet them, until time decides the fate of the undertaking. But that the Genius of Liberty, or any other abolition paper, can thrive and become a powerful and useful agent, without aid from friends in other States, is found, beyond a doubt, to be impracticable.

☞ *To Eastern abolitionists and friends, this appeal is then made.* To you the benevolent of the West look for timely aid—*now*, in the season of their need—and from you they confidently expect it. The question for decision is, shall the cause suffer and fall before the hatred, scorn, and lawlessness of its enemies or the apathy of the public, or shall the cause flourish and grow up to unconquerable strength and majesty, by the seasonable assistance from a well-supported and efficient Anti-Slavery paper in Illinois?—If the friends decide to defend right and justice, then let every one who possesses the philanthropic feelings and who has the means to spare, forward to the publisher of the Genius of Liberty, as early as possible, any amount of donation he can well afford. And to those who feel not able to give, but desires to do something for the support of the press, the publisher promises, that if by industry and economy and the blessing of Heaven the attempt shall be successful, he will send to those who will forward a year's subscription, the Genius of Liberty and leave them no cause at the end of the year for dissatisfaction. On subscribers in the Eastern States he depends much for support, for the first two years, and it is hoped *every influential and affluent abolitionist* WILL TAKE THE SUBJECT HOME TO HIMSELF, AND BESTOW HIS PATRONAGE BY SUBSCRIBING, *if he can do no more*. By such a course, the paper will soon be established on so firm a foundation that its support will be no longer a tax to the *benevolence* of individuals.

TERMS.—The GENIUS OF LIBERTY will be published weekly in a quarto form, on a royal sheet, at two dollars a year, *invariably in advance*. A title page and an index will be furnished at the close of each volume, for the convenience of those who may wish to get their papers bound.

Companies, and those acting as agents, will be furnished for $1,75 per year. The unusual low price at which it is afforded to *all* subscribers, will not admit of a greater discount.

Arrangements will be made, so that those who have paid for the Genius of Universal Emancipation will receive the Genius of Liberty to the amount of the balance due them.

*** As the publisher is now in the Eastern States, it is his object to raise as much money as possible to purchase printing materials, paper, and all the necessary apparatus for commencing the work immediately upon his return to Illinois, and prosecuting it without interruption thereafter. The friends, then, who design to lend their assistance, cannot do it at a more acceptable time than the present—it is hoped they will do what they intend to without delay.

All letters containing remittances, or relating to the work, may be addressed, post pain, to the subscriber, at *Amherst Mass.*, until the first of June, after that time, to *Vermilionville La Salle County, Illinois.*

Z. EASTMAN.

Amherst, Mass., April 1, 1840.